

President's Column

CSZ at Its Best

The High Holidays are probably the most solemn and serious of our holidays—or at least, of the major holidays. After all, Yom Kippur is one of the few times when we *don't* feature a large quantity of food; in fact, we actually *refrain* from eating altogether. You *know* it's serious when Jews go that far.

So it's ironic that these holidays are really the social event of the season for us. Sure, we have Chanukah parties, and Purim parties, and the congregational seder, but some people shy away from parties, or have schedule conflicts, or go visit family for Passover. Rosh Hashanah



Tiela Chalmers

and Yom Kippur are the two days when almost all of us make a point of not having symphony tickets or a dinner date. Members who come to synagogue events often, members who are rarely seen at other events throughout the year, and non-members we know from other circles: this is the one time each year we are all together.

It's also the time we bring our friends and family to synagogue, to show each off to the other. I almost never get around to inviting co-workers or unaffiliated friends to come to services during the year—so many schedules to balance, so much else that is pressing. But I do invite them often to High Holiday services; not only do a lot of Jews feel some draw to services this time of year, but our services showcase, in some ways, some of the best of what we are. Increasingly, too, many of our members bring their families of origin at High Holidays—a powerful statement of acceptance by the families, and of our own confidence and pride.

So, of course, there is much schmoozing in the aisles, the vestibules, the courtyard, the bathroom lines: "How've you been lately?" "How is the dog?" "You're looking svelte as usual, my

dear!" And, of course, the requisite kibbitzing: "Look, Sophie brought her mother this year." "Could that enormous child be Joey???" "Who's that handsome man Josh brought?" "Didn't Ruth wear that same outfit last year?" I know that

Continued on page 13

Welcome Back, Rabbi Kahn

CSZ is delighted to welcome back our Rabbi, Yoel Kahn. Rabbi Kahn has been on sabbatical since May, studying and reading in western Massachusetts. He rejoins us with the Erev Rosh Hashanah service, Monday night, September 5.

Memorial Unveiling

Annual Cemetery Visit

Our annual High Holiday visit to the Sha'ar Zahav cemetery at Hills of Eternity will be on Sunday, September 11, at 10 am. The event continues the Jewish tradition of Kever Avot—visiting the graves of relatives and loved ones during the High Holiday season. We will conduct a short service of readings, prayers, and Kaddish, remembering all of our members, relatives and friends who have died.

This year's visit will provide our members and friends with an opportunity to view a beautiful new addition to our cemetery. In conjunction with our brief service, we will unveil the memorial headstone placed in August at the grave we have set aside in the center of our cemetery for the burial of cremated remains. The unveiling will honor the memory of our member David Custead and of Alexander Boskoff, father of our member Jane Graeven.

We will provide a light breakfast at the close of the visit, so please call Richard Inlander (821-4134) or Jane Graeven (239-4147) if you plan to attend. If you need directions, call Jane, Richard, or the office.

High Holidays Service Schedule

All services are at the Unitarian Center, 1187 Franklin at Geary, unless otherwise noted.

S'lichot

Saturday, Aug. 27, 9 pm at CSZ

Rosh Hashanah

Evening: Monday, Sept. 5, 7:30 pm

First Day: Tuesday, Sept. 6, Shacharit and Musaf Services, 9:30 am

Children's: Tuesday, Sept. 6, 10 am

Tashlich: Tuesday, Sept. 6, 2:15 pm (Fort Point)

Second Day: Wednesday, Sept. 7, 9:30 am (CSZ)

Shabbat Shuvah

Evening: Friday, Sept. 9, 8:15 pm (CSZ)

Cemetery Visit: Sunday, Sept. 11, 10 am at Hills of Eternity

Yom Kippur

Kol Nidre: Wednesday, Sept. 14, 7:30 pm

Morning: Thursday, Sept. 15, Shacharit and Musaf Services, 9:30 am

Children's: Thursday, Sept. 15, 10 am

Mincha: Thursday, Sept. 15, 3:30 pm

Seder Hazkarat Ha-Shemot, The Order of the Remembrance of the Names, Thursday, Sept. 15, 5 pm

Yizkor: Thursday, Sept. 15, 5:45 pm

Neilah: Thursday, Sept. 15, 6:30 pm

The Yom Kippur schedule was incorrect in the July/August Forward. We regret any inconvenience.

Volunteers are Needed!

Oneg setup and/or cleanup: If you can spare a few hours once a month, we could use your help. Training is provided.

Ushers for High Holidays: Volunteers are still needed to usher during High Holidays.

For more information or to volunteer, contact Bobbi McGhee (707/452-0903 or 707/434-3643).

Returning Home

We have begun our journey home and look forward to being in San Francisco and at CSZ for the High Holidays. As you may know, our sabbatical family trip began in mid-May with a drive across country. We spent the months of June and July in the town of Egremont in Western Massachusetts. Besides spending a lot of time with my family, I was able to concentrate on my ongoing research project on the history of Jewish liturgy and to make substantial progress on a couple of other writing projects. I visited other synagogues and got new ideas. I also spoke about what we are doing at CSZ at an interfaith AIDS conference at Merrimack College in Andover, Massachusetts, at Congregation Beth El in Sudbury, Massachusetts and at the small Reform congregation in Great Barrington, Massachusetts, near where we were staying. (As a student-rabbi, this was my first congregation and I was the first rabbi the congregation ever had.) The sabbatical was overshadowed by loss: our friend Bruce Priebe died during our trip east and our departure for home had to be moved up because of the final illness and death of Dan's father.

Journeying, grieving, remembering, and connecting with community are all central features of the High Holidays. While I certainly have enjoyed the solitude and time for study and introspection that this sabbatical has allowed me, I also have missed our shul and our community a lot. I am looking forward to resuming my responsibilities and cannot imagine a nicer beginning than spending an evening with a thousand members and friends of CSZ on the most celebratory and uplifting night of our calendar.

My visits to other synagogues, while interesting and fulfilling, also made me appreciate what CSZ is and what we are seeking to do. These High Holidays will commemorate the 18th year since our congregation first gathered. They will be the first of many special



Rabbi Yoel Kahn

events which will mark this wonderful anniversary and milestone in the life of our congregation. It is my hope — and intention — that this anniversary year will be a time not just of looking back at our accomplishments but also of renewal, vision and commitment as we imagine and begin to build the next *chai* of years in the life of our synagogue. I will be speaking about the significance of this anniversary and its import for our future at the High Holidays.

One of the most wonderful aspects of our congregation is our commitment to member involvement in all aspects of synagogue life. Each year two members of the congregation are invited to give a sermon on Rosh Hashanah or Yom Kippur. I am delighted that two devoted members of our CSZ community who are already known to many but who deserve to be known by everyone will be speaking. On Rosh Hashanah day, Phyllis Mintzer, our Kadimah religious school principal, adult education teacher, Introduction to Judaism instructor and collective grandmother, will speak; on Yom Kippur, Rabbi Nancy Flam, founder and director of the Jewish Healing Center, will speak, furthering our ongoing discussion of prayer, God and spirituality. I know it is going to be especially hard for many people to attend Rosh Hashanah day services this year; I hope that you will make an extra effort to join us for the daytime services.

May you and your family and loved ones all be inscribed for a year of peace, fulfillment and blessing. *L'shanah tovah tikatevu.*

May Our Homes Be a Shelter of Peace

In the spirit of Sukkot, a holiday that celebrates creating divinely ordained shelters of peace, and Domestic Violence Awareness Month (October), what can we do to ensure that every home is a shelter of peace?

Come join us for a panel discussion for women on domestic violence in the Jewish community, co-sponsored by Congregation Sha'ar Zahav and Shalom Bayit, the Jewish women's task force of the California Alliance Against Domestic Violence. Issues of woman-to-woman and man-to-woman battering will be addressed. It is time to break the silence within the Jewish community and to find out how we can help women who are abused.

"Shalom Bayit" or peace in the home is an integral strength of the Jewish people. Maintaining close, supportive families is our culture's hallmark and survival mechanism against generations of oppression. However, not every Jewish household is one of peace and harmony. Domestic violence occurs in 20-30% of Jewish families, equal to the incidence in the general population.

Further, the concept of Shalom Bayit has been distorted to assign women total responsibility for maintaining peace in the home, at any expense. Staying in an abusive relationship to give an illusion of peace is not the true meaning of Shalom Bayit. We choose to reclaim the words Shalom Bayit as our group's name, in the spirit of returning to the original meaning of peace in the home: a home and family that are loving, respectful and violence-free.

CSZ and Shalom Bayit invite you to join us on Sunday, October 2 from 5 to 7 pm at Sha'ar Zahav for the presentation. Free child care will be provided. Our distinguished panel will include Naomi Tucker and Elizabeth Landsberg, members of Shalom Bayit. Our goal is to provide safe space for battered and formerly battered women. Therefore, batterers and former batterers are not welcome at this event. (A separate program dealing specifically with gay male issues of domestic violence is being planned.)

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Days of Creation and Judgment

Rosh Hashanah and Yom Kippur come early this year — early in the solar year. The sunsets that begin and end them will arrive late in the day. The first time I remember the Days of Awe beginning so early, I followed my grandfather to services at the Conservative shul near his summer beach house, bemused at being in a summer place for the fall holidays. The incongruity made the year magic, memorable.

I couldn't have been more than seven years old. The beach house has long belonged to somebody else, but incongruities remain. At this year's service, we at CSZ will read the Torah's description of creation, which few if any of us take literally. On Yom Kippur, we will recite, though few believe, the medieval, monarchical metaphor, God deciding for the next year who shall live and who shall die, depending on our sins or virtues. Yet we know that the wicked prosper, the innocent suffer, and God (however we understand God) ob-

serves human conduct all year round.

We may not believe the myths of creation and judgment, yet they are part of the ceremonies that draw us to High Holiday services. We are not the first generation of Jews to find the myths contrary to our reason. During the previous disasters of Jewish history, even the strongest believers had a hard time finding any justice in the catastrophes that befell us. The same doubts arose during the centuries after the destruction of the Second Temple, when the Roman Empire considered all Jews enemies of the state; during the mass murders of the Crusades; in the grisly aftermath of the Expulsion from Spain. This century's Holocaust was the latest challenge to belief.

How did those Jews deal with the blatant contradiction between their painful lives and the idea of a God who dispensed justice, and whose creation was good? Many of the educated turned to kabbalah, to mysticism. It was as scien-

tifically unsound as the Torah's account, but psychologically more complex. In all kabbalistic accounts of creation, something goes terribly wrong, something that injures God as well as the broken universe.

Rather than despair of the shattered world, the Kabbalists could imagine themselves as partners with God in repairing the world — necessary partners, because God couldn't do the job unaided. In a broken universe, every fragment has opportunities to do good. Thus the myth of shattering led from despair to hope.

God's loyalty to the broken world served, and serves, as an example to human beings. It gives humans a chance to ask forgiveness of God, and to grant it in return. Each new year, each reminder of creation and judgment is an opportunity for Jews to remember and renew the commitment to sharing God's task. May this Rosh Hashanah and Yom Kippur do the same for us.

— Nina Wouk for the Ritual Committee

Fall Education Opportunities at CSZ

The new year 5755 will provide a variety of opportunities for increased learning at CSZ. In addition to classes in Hebrew and Judaism, offerings will be available in history, spirituality, and contemporary issues as well.

Chevre for Jewish Life, an ongoing course covering the meaning and rituals of Jewish annual and life cycles, will begin again on Monday evenings this fall, taught by Phyllis Mintzer. While this course can be joined at any time during its two-year cycle, the best way is to begin this fall at the start of the cycle.

Introduction to Prayerbook Hebrew will also be available. This course will provide an introduction to the fundamentals of reading and understanding prayerbook Hebrew, especially the language of the most important Shabbat and holiday prayers. Nine Wednesday evening sessions will begin on October 12. This is a beginning course, but students should have a basic knowledge of the aleph-bet. (Note: The "Hebrew in One Day" class taught by Lehrhaus Judaica can provide this; their next class is September 11.)

Herstory: Women's View of Jewish History, will be offered for the first time

at CSZ. Offered in conjunction with Lehrhaus Judaica and led by Phyllis Mintzer, this discussion class will be based on diaries, letters, and other autobiographical materials of women from before the Inquisition to contemporary

time, and will focus on women as active participants in Jewish life in their own places and times. Authors will include Gluckel of Hamlin, Dona Gratzia Mendez, Rebecca Graetz, Henrietta Szold, Emma Lazarus, Judith Plaskow, Anzia Yezierska, and Tillie Olsen. This class will also meet for nine Wednesday evening sessions beginning October 12.

Tuition for these classes is \$45 for CSZ members and \$65 for nonmembers. For more information, please contact the synagogue office, or Lehrhaus Judaica (510/845-6420).

For four Tuesday evenings beginning in October, a special seminar series on **Bioethics: Critical Issues for the Lesbian/Gay/Bisexual Community** will be offered in the sanctuary at CSZ. More details on this seminar series are presented in a separate article in this issue of the *Forward*.

Finally, this fall will also include activities building toward an all-CSZ weekend celebrating "Our Spiritual Family," to be held at Camp Swig in February 1995. Look for information at High Holiday Services and in upcoming issues of the *Forward*, about special events and learning opportunities for exploring and developing our spirituality.



July Va'ad Report

Va'ad member Ora Prochovnick opened our meeting with a D'var Torah based on Devarim. Ora noted that by simply changing the pronunciation of devarim (words), to devorim (bees), the entire meaning of what was being communicated would be changed. It is important for us to pay attention to the words that we use to communicate. Slight changes can transform the meaning of our words into something that can sting like a bee.

Gary Sokol, our outgoing Treasurer, gave a brief financial report. He was pleased to announce that 1/3 of the dues pledges for the 94-95 year have already been paid. This is an improvement over last year at this time. There are, however, a substantial number of individuals who still owe money on last year's dues pledges.

The Va'ad approved the new membership of six adults and one child. It was noted that three members had resigned and five had been dropped.

The Va'ad also approved donating additional funds to the Project Open Hand Food Bank from the sale of its critically acclaimed cookbook. This brings the synagogue's total donation to more than \$16,000.

Next, the Va'ad considered a proposal for a Post B'nai Mitzvah Program for teens in the Congregation. The number of teens who will be eligible to participate will be increasing over the years and there is an interest in keeping them together and connected to the synagogue. There was some discussion regarding possible options for implementing and funding a teen program. The Va'ad decided to approve the formation of a Post B'nai Mitzvah Committee which will be charged with developing a proposal to outline the objectives, goals and plans for youth activities.

Reach Out and Touch Someone

Are you available during the day or evening to assist CSZ members in need of an occasional helping hand?

Take that extra step. Call the Bikkur Cholim Committee at the CSZ office. Let us know that we can call you when the need arises.

Tiela Chalmers' President's Report proposed that families who live in the East Bay must be members in good standing in order to receive partial scholarships for their children to attend Midrasha. This proposal was approved.

One of our members' sons has been selected to be part of the Northern California Delegation playing softball in the Maccabi Games. The JCC will be providing scholarship funds and the Va'ad approved donating \$50 from the synagogue's summer camp fund as an additional contribution.

Next, there was much discussion about whether or not we could offer Sign Language for the hearing-impaired during this year's High Holiday Services. The Va'ad decided that we would be able to provide Sign Language this year for members upon request. Next year, however, we will plan, in advance, to have this service more readily available to all.

The Parade was an incredible experience. The float and the band were absolutely fabulous. The Pre-Pride Parade Pageant was also a success, raising more than enough to cover the shortfall of funds needed. The Va'ad, however, discussed the need to clarify the process for all future fundraising events to eliminate any misunderstandings. Any money taken in during a fund-raising event must be given directly to the synagogue and bills will then be paid directly and quickly.

Finally, the Va'ad voted to approve a proposal to adopt the UAHC policy, which grants reciprocity to members in good standing who wish to attend services in another synagogue affiliated with the UAHC.

The meeting was adjourned at 9:30 with the singing of Oseh Shalom. A brief closed session followed.

— Cheryl M. Bryan, Recorder



Lisa Gregerson, generous donor of a video camera to CSZ's 1993 Israel trip. Photo by Rosalinda del Moral.

Israel Update

CSZ Trip to Israel

This is a reminder that the synagogue has planned a return trip to Israel for April 22 through May 5, 1996. April is a beautiful time to see the land of Israel. This will also coincide with the year-long international birthday celebration in Jerusalem in 1996, marking the city's tri-millennium (that's 3,000 years!). The trip is open to CSZ members and their families.

The synagogue's first trip to Israel in May 1993 was a great success and a most enriching experience for all 26 participants. A 45-minute video of our trip (edited from 5½ hours!) has recently been completed. It is available in the synagogue library for borrowing. Particular thanks go to a friend of CSZ, Lisa Gregerson, who was kind enough to loan us her video camera. Also, thanks to CSZ member Miki Goralsky, who did an outstanding job of editing the video for us.

The 1996 trip will need one or more coordinators. If you are interested in assuming a role in planning the trip, or if there are any questions, please call CSZ's Israel Chavurah Chair Ron Lezell (626-5748).

Dr. Diane Sabin

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August Va'ad Report

Va'ad Member Jonathan Comisar opened our meeting with a D'var Torah which focused our attention on the upcoming High Holidays. He discussed the importance of being conscious of how we have lived our lives during the past year so that we can then see the tasks ahead of us for the coming year.

The Va'ad approved the new membership of eight adults and two children. There are a number of applications for membership which are currently pending. Since many people are anxious to become members prior to the High Holidays, provisional membership status will be granted to all who complete the application process. These individuals will then need to be voted in officially at the September Va'ad meeting.

The time has come for Roslyn Fierman and Ron Lezell to rotate off the Dues Committee. The Va'ad wishes to thank them for all of their hard work and extends support to the new members Ed Lopatin and Sara Haber who have agreed to join.

The first dues statement will include information on how to become a member of ARZA (Association of Reform Zionists of America). ARZA has three main objectives: (1) to Zionize American Reform Jews; (2) to represent the Reform Movement in the World Zionist Organization; and (3) to enable Israelis to have more freedom of religious expression, i.e. to live as religious Jews and live by the Torah, as an alternative to orthodoxy. Membership in ARZA is voluntary and separate from synagogue membership. Individuals wishing to join should make checks payable directly to this organization.

At this year's inspiring Advance, it was strongly suggested that Sha'ar Zedek embark on an annual fundraising campaign. Thus a major portion of this month's meeting was devoted to exploring this issue. The Va'ad proposed that CSZ implement an annual fundraising campaign, in order to raise funds for program and infrastructure enhancement (not just to cover operating costs). A Fundraising Committee was formed to develop more concrete plans which will be presented to the Va'ad at the September meeting.

Shalom Bayit, a group of Jewish women volunteers, have offered to provide education for women on domestic

violence in the Jewish community. The program will be held on Sunday, October 2 (5 to 7 pm). The program will include speakers about domestic violence dynamics, Jewish domestic violence and services to battered women. They will cover issues related to both heterosexual and lesbian battering. Because this program will focus specifically on the needs of Jewish battered women, the initial program will be for women only. A separate program which will deal specifically with gay male issues of domestic violence is being planned. This educational program will be free to all who participate.

High Holiday tickets will be mailed out to members in mid-August. Any tickets which are left over after all member requests have been granted will be available to nonmembers on a first come, first served basis for \$54. As in the past, space will be available in the additional seating areas for anyone who does not hold a ticket.

The meeting was adjourned at 9:30 with the singing of Oseh Shalom.

— Cheryl M. Bryan, Recorder

Change in Oneg Chair

Bobbi McGhee has replaced Debbi Jacobs-Levine as chair of the Oneg Committee. Debbi conscientiously served as Oneg chair for a year and a half. (We honored her with an oneg on August 19.) She did an excellent job and deserves all our thanks. We hope to see her energy utilized in other areas of synagogue life.

Bobbi is a relatively recent member who is excited to become more involved in the synagogue (she will also be serving as head usher for High Holidays this year). She brings good organizational skills, dedication, and lots of energy to the Oneg Committee. She has already held a meeting in August so volunteers could meet each other, discuss ideas for improving onegs, and get additional training.

Bobbi is working to enhance the onegs even further while keeping things as simple as possible. She hopes to increase the number of regular volunteers to allow people more flexibility and a lighter time commitment. If you are interested in volunteering, have creative ideas or constructive feedback, call either the synagogue office or Bobbi (707/434-3643).

Kallah Slakes Thirst for Knowledge, Deepens Spirituality

A five-day Kallah, or religious retreat, on the campus of the University of California, Santa Cruz, provided an exciting opportunity for more than 160 students from across the United States on July 20-25.

Four CSZ members were fortunate to be among the student body, and all of us returned with a determination to convey our enthusiasm to others in the congregation. It was the third such Kallah for Daniel Chesir and the first, but hopefully not the last, for Batya Kalis, Allyce Kimerling and Larry Wexler.

The overall topic for the retreat was "Are We Still a Covenant People: The meaning of Brit for 21st Century American Jews." The Kallah was jointly planned by the UAHF (Union of American Hebrew Congregations, the national Reform body to which CSZ belongs) Commission on Religious Living and the CCAR (Central Conference of American Rabbis). A rich array of perspectives was provided by an outstanding faculty of rabbis, academics, and laypersons along with sessions on so many topics of interest it was difficult to make the necessary choices.

The accompanying worship services were musically enriched by the inimitable Debbie Friedman, who seemed indefatigable throughout the Kallah despite her acknowledged physically frail state, and by a number of other cantors and cantorial soloists. For the most part, however, the music swelled from the congregation that collectively sounded more and more like a choir of angels, even those of us who were most musically challenged.

Because, in addition to the faculty resources, the conference involves four nights' lodging and at least 12 meals plus snacks (we felt as if we were on a cruise, we were fed so often), it is expensive. This year's cost was \$613, and the planners hope to be able to hold it to that for next year. The Kallahs are given at Brandeis on the East Coast, St. Louis in the Midwest, and Santa Cruz on the West Coast. Next year's Santa Cruz Kallah is scheduled for July 19-23. It's not too soon to begin saving for 1995, and some scholarship money is available. Think about it — it's a Jewish experience of a lifetime!

— Batya Kalis

CSZ to Begin Neighborhood Chavurot Program

CSZ's membership is nearly 600, with members living all over the Bay Area — from Santa Rosa to San Jose, from Fairfield to Fremont. And so this October we are launching the CSZ Neighborhood Chavurot Program.

Chavurot are small subgroups within a congregation. They are formed to allow people to participate in activities more easily by bringing together members who live close by. CSZ, of course, will continue to offer its full schedule of Shabbat (including East Bay) and holiday services, and other activities for all members. We hope that the chavurot will increase the congregation's social opportunities.

Eventually, the entire synagogue will be divided into regions — neighborhoods for San Francisco and Oakland members, and town or county groupings for members who live elsewhere. We will begin, however, with four October potlucks for members who live in Berkeley, the Peninsula (including San Jose), Marin/Sonoma, and the San Francisco neighborhoods of Laurel Heights/Presidio Heights and the Richmond District. After these four potlucks, the hosts and Neighborhood Chavurot Program developer (Volunteer Coordinator Robin Leonard) will meet to discuss the response before finalizing a synagogue-wide program. Here are the details for the four initial get-togethers:

Berkeley. On Sunday, October 23, Audrey Adelson will host a potluck brunch beginning at 1 pm for CSZ's 17 members who live in Berkeley. Audrey's address is 2410 Browning Street (510/849-3021).

Peninsula (including San Jose). On Sunday, October 16, Frank Yellin will host a potluck brunch beginning at

noon for CSZ's 23 members who live on the peninsula — Daly City to San Jose. Frank lives midpoint, at 510 Beresford Avenue, Redwood City (369-7510).

San Francisco — Laurel Heights/Presidio Heights and the Richmond District. On Sunday, October 16, Robin Leonard will host a potluck brunch beginning at 1 pm for CSZ's 19 members who live in these three northwest San Francisco neighborhoods. Robin's address is 224 26th Avenue, #102 (386-7876).

Marin/Sonoma. On Friday, October 21, Paul Cohen and Bob Gutterman will host a potluck Shabbat dinner beginning at 7 pm for CSZ's 21 members who live in Marin and Sonoma counties. Paul and Bob live at 301 Greene Street, Mill Valley (383-8954).

If you live in one of the four designated chavurah areas, your entire family is welcome to attend the potluck. At the gathering, you and your neighbors will discuss what activities you'd like to plan for your group. Typically, a chavurah schedules monthly events based on the interests of the chavurah members — potlucks, museums, theater or baseball game outings, learning sessions (such as "how to do a seder"), picnics, bowling parties, volunteering together at a meal program, you name it.

We ask that you please call your host:

- to RSVP (a few days in advance),
- to coordinate the menu, and
- to get directions to his or her home.

If you live in an area where an initial potluck hasn't yet been scheduled and you'd like to host the first CSZ Neighborhood Chavurah Program potluck in your area, please call Robin Leonard (386-7876).

ARZA Update

Each year at this time, CSZ members are given an opportunity to voluntarily become members of the Association of Reform Zionists of America, the Reform Movement's Israel affiliate. ARZA's mission is threefold: to educate and Zionize American Reform Jews; to represent the American Reform movement in the World Zionist Organization and various other national and international Jewish organizations; to help build a strong, vibrant, thriving Reform movement in Israel.

Ironically, Israel is the only democratic country in the world that does not provide religious freedom for Jews! ARZA's Israel Religious Action Center in Jerusalem is the strongest voice for pluralism, religious freedom and social justice in Israel.

Each member will soon receive a letter from Rabbi Kahn, our president, Tiela Chalmers, and our Israel Chavurah chair, Ron Lezell, which will further describe the work of ARZA. The letter encourages everyone to join them in the mitzvah of becoming a partner in Reform Judaism's efforts to bring the Jewish and democratic values we cherish to the people and land of Israel. Membership at \$25 for an individual or \$35 for a couple would be a wonderful way to support Israel at a time of great hope and change.

Thanks to our Parade Coordinator

The Congregation thanks Jonathan Comisar for the superb job he did in organizing our participation in the 1994 Lesbian & Gay Freedom Day Parade. For the first time we had a float and a klezmer band in our contingent, to the delight of spectators. Well done, Jonathan!

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The Easy Mitzvah

There have always been homeless people. Back in the early 1950s in my girlhood Brooklyn, we were told cautionary tales about "Bowery Bums" who had ended up that way presumably by not straightening up their rooms and finishing their geography homework. But even though I went often with my mother and grandmother to the Bowery on Manhattan's Lower East Side to shop on Hester Street and have lunch at Ratner's, I never saw a "bum," Bowery or otherwise, until my late teens. I know now that my mother must have carefully steered us clear of the blocks in which we might actually see someone living on the streets.

Later, when I began to make my own forays into Manhattan, I saw men that I could easily identify as "winos" — drinkers of pint bottles of Thunderbird hidden in paper bags who would ogle young girls as we quickly passed them. And the 60s brought a new term for those who lived outside the pale of our ordinary existence: panhandlers. These, I believed, were often drugged-out hippies who had originated in a place called Haight-Ashbury, which I only learned

nearly 20 years later when I moved to San Francisco were two ordinary cross streets and not some scene out of Xanadu. As an entirely too serious student at New York University, I would pass these by, my likely contemporaries, and wonder what had gone so wrong in their lives that they hadn't the 50 cents for subway fare.

But it was only in the decade of the 80s that the term homeless came to find its way onto the cover of *Time* magazine and into the conversation of nearly everyone I knew. With the worsening of our economy under Reaganomics, hospitals for the mentally ill were closing down. Suddenly, thousands unable to care for themselves were turned out upon the streets. And those at the bottom of the economic ladder were suddenly kicked off their rung and left with nothing for the climb back up. Whole encampments began to spring up — not just on Manhattan's Bowery but on Park Avenue where the subway gratings provide blasts of hot air, sometimes the only heat for whole families with children.

The San Francisco neighborhood in which I came to live in 1985 is made up

mostly of single-family dwellings and shops owned by moms and pops who know the names of their customers. It is not unlike Borough Park, Brooklyn in the mid-1950s. But trips down to the heart of the city brought me repeatedly in contact with the increasing numbers of people living out on the street, camped around fashionable Union Square which is the address of Neiman-Marcus, Burberry's, Bullock and Jones.

I was not, however, in this neighborhood for the elegant shops, but rather to make twice-monthly visits to one of the medical buildings in the city. And I found it harder and harder to pass by the dozens of homeless people on the streets. For I am someone waging a daily battle with a chronic life-threatening illness. Like those I passed, I knew what it was to be on the margin of life, to live in fear of the future, to feel that events were spinning out of control — and that things sometimes were simply overwhelmingly bleak.

On one particular day, I left the doctor's office especially discouraged with my latest test results when I was stopped by a woman standing in front of I. Magnin's designer dress windows. She was blond, tall and probably about my own age. The illness I have been fighting for more than a decade leaves its marks only on the inside; I look well, confident and most likely rather secure to any casual glance. The woman asked me for some money for food and I gazed for a moment into her eyes: the pupils were like pinpoints and she was glistening with sweat. I began to turn away and then stopped. I reached my hand in my bag and got a \$5 bill. "You use this for food. *Not for drugs!* Do you understand? For food!"

"I swear to God I will get food," she said.

I handed her the five and walked on knowing full well that she would buy drugs with the money later that day. And I felt more heartsick than ever.

Some weeks later, Rabbi Kahn gave a sermon on the homeless. His words were deeply moving and he voiced many of the concerns and conflicts that we, his congregation, had expressed to him. He told us that we could no longer look away and suggested that we quite literally feed the homeless. That instead of turning away because we do not want

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Sha'ar Zahav Brings Yiddishkeit to Pride Parade

In the same year that TransLesBiGay people celebrated the 25th anniversary of Stonewall, our Congregation made history of its own. Sha'ar Zahavniks literally took to the streets and brought Yiddish klezmer music, Israeli folk dancing, and incredible spirit to the thunderous crowds cheering us on.

Several young people in the B'nai Mitzvah class proudly carried the Sha'ar Zahav banner, leading the entire contingent. They were followed by our very own "Klezmer-Mobile." For those who were not there, it was a sight to behold! Imagine a 20-foot flatbed truck gaily decorated with blue and white balloons, streamers, and banners on each side bearing Stars of David in the colors of the rainbow and the words "Shalom" and "Peace."

On top of the truck, our sensational klezmer musicians — dressed in elegant black vests, the traditional Eastern European style — played a lively medley of Yiddish tunes that had the whole street dancing, participants and spectators alike. The music was so enthralling and the spirit of celebration reached such a height that everyone behind the truck suddenly found themselves snapping their fingers, swaying their arms, and moving their feet with the joy one encounters at a Jewish wedding. While the klezmer band took a well deserved rest, dozens of Sha'ar Zahavniks once again broke out into an Israeli dancing fervor, led by Nathan Robinson and Ellen Goldstein. Even those who at first did not know the choreography quickly caught on and joined the serpent-like procession.

Linda Richman (a.k.a. Ivan Vincente) made an unexpected guest appearance. She flew from her native New York with her Barbra records just to be a part of our contingent. When asked about the klezmer music, she replied that it was "like two sticks of buttah." She also enlightened the parade-goers with a lesson on the true meaning of Stonewall: it was neither a stone nor a wall. We then discussed among ourselves.

This event could not have been so successful without the collective efforts of our members, proving once again that Sha'ar Zahav is a model organization fueled by talent, energy, and commitment. There are so many people to thank for their invaluable contributions.

Walt Leiss and Mike Rankin were generous sponsors of the event. Additional funds were provided by the klezmer band and by the proceeds from our smashing Pre-Pride Parade Pageant. We also thank Noah's for their 200-bagel donation along with Allan Giannini, who set up the parade breakfast complete with assorted shmears and orange juice.

The use of the truck required the help of many dedicated volunteers: Frances Rotolo and Allyce Kimerling were infinitely accommodating in renting and returning the truck. Tiela Chalmers demonstrated her exemplary negotiating skills with the truck rental company. Jim Frazin, our designated driver, gave us all a smooth ride down Market Street.

The klezmer band not only entertained the masses, but also spent countless hours rehearsing, setting up the truck, and loading the bales of straw generously provided by Sharma Lynn Gaponoff. In case you did not know, the band members are Melinda Basker, Ellie Cohen, Gene Eichenbaum, Sara Felder, Jeff Friedman, Sharma Lynn Gaponoff, Ellen Giersen, Simon Glinksky, Judy Graboyes, Ora Prochovnick, and leaders Dev Noily and Jonathan Comisar. Also joining the band for the festive occasion were Margo Leverett and Jo Choinn.

Our Israeli folk-dancing leaders, Nathan Robinson and Ellen Goldstein, were extremely skilled in coordinating the dance movements. Thanks also to Mike Zimmerman and Allan Gold for assisting with the recording of Israeli music.

Of course, none of this music could have been heard were it not for our sound engineer, Radley Hirsch, who set up and managed the sound system during the course of the parade.

Everyone who showed up early at the parade site helped decorate the truck with balloons and streamers. A special acknowledgment to our design crew: Jeanette Nichols and Donna Rabinowitz designed and painted eye-catching banners, with assistance from Nikki Bengal, James West and Eileen Levy. And we cannot forget about Leo Solodukha, who donated his time, materials, and expertise in making beautiful vests for the klezmer band.

Additional thanks go to our dedicated monitors: Roslyn Fuerman, Allyce

Kimerling, Eileen Levy, Sydney Levy, Greta Miskatel, Jeanette Nichols, Frances Rotolo and Nina Jo Smith.

And finally, a big special thank you to our staff: Lea Salem and Sydney Levy, who were tireless in their support.

Let's do it again next year!

— Jonathan Comisar



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Transplanted in Paris

Paris, in search of my roots: Paris? But yes of course, half of my father's (very large) family settled there in 1956. My father's mother's side all moved to France in 1956 when Nasser kicked out Egypt's Jews. Since they were originally from Algeria (post Spanish Expulsion in 1492) and Algeria was a French colony, they kept their French citizenship, and France took them in after the expulsion. (My father's father's side were proud Egyptian citizens and when they became stateless they were settled in Ashdod, Israel. They have remained close and in touch and regularly see each other travelling between Paris and Israel.)

Looking at the list of people to meet and phone numbers to call, I looked at Judy and whined pathetically about why weren't we on a beach in Maui *relaxing; unconflicted*, with nothing to do? But I knew why we were here instead of Hawaii and I was anxiously gearing up for the meetings and explaining my marital status to my Middle Eastern family; ouf! I will not pass and pose as a 48-year-old divorcee and mother of a 26-year-old travelling with my "friend" of 16 years!

So, the ones who wanted to get it noticed our rings, and I suppose the ones who needed to say "haram" (Arabic: "such a shame/pity/sadness") did so after we left. I fell in love with some of my feminist cousins my age; single women very curious about lesbians, feminism in the U.S. and how it is possible to be so openly gay in San Francisco, to the point that we even have a "gay synagogue"!

An incredibly moving experience was connecting with my father's last living aunt, his mother's youngest sister, who sat me down in a chair, found a handkerchief and a napkin to cover our heads as she put her hand on my head and blessed me. A long blessing, deep from her heart and soul and our history. I didn't understand the Hebrew words, I could only feel it and open to the spirit, which I did, fully.

In bits and pieces of French, and Arabic, and English we communicated, with the help of my cousins Rosette and Julie who speak English. I asked questions about her sister Rachelle, my grandmother and namesake, who died in childbirth when my father was 11. "She was kind, so openhearted... a special one... ah... haram..." I asked how it was to settle here in France after generations in Egypt. Difficult, of course. They were all forced to leave everything behind, no money, but she brought out the photograph album, and we went through the old family pictures, and stories about my great grandmother, her grandmother who was born in Palestine of Moroccan parents and who spoke Ladino (eventually lost in Egypt). Auntie Julia grew up speaking Arabic, French, and Italian, in that order.

After '56, a year etched in stone in all our minds, penniless, and with many children, she managed to survive — her husband didn't, he died soon after they were settled in the outskirts of Paris where France housed its North African Jewish citizens in the 1950s and 1960s. "I

missed the sun," she said. It was hard to get used to the weather. But the family remained cohesive, and supportive, and they continue to live in close proximity to each other, always gathering together on Shabbat in different configurations. "You have a very large family here," my cousin Julie kept telling me.

Our hotel was right in the heart of the Marais district, which is also home to the Jewish street, Rue des Rosiers. This street, once inhabited by poor Jews in the Middle Ages before they were kicked out of Paris, and then again filled with Jews sometime in the 18th century, and then depleted again of its Jews who were deported to Hitler's death camps in the 20th century. Rue des Rosiers is now filled with the best falafel restaurants, Judaica stores, and Jews from Tunisia, Algeria, and Israelis originally from Morocco. Oh, and Lubavichers too; they are having quite an influence on the Sephardim, some who are beginning to look like they came out of a Polish village instead of Tunis! The area, this "quartier juif," is quite a revitalized scene with the influx of North African Jews who came here in the 1950s and 60s. During World War II 25% (the rest hid or were hidden) of French Jewry, 75,000 Jews, were rounded up and murdered in Hitler's death camps. Sephardim from Greece, Italy, and North Africa were among the primarily Ashkenazi Jews who were rounded up and murdered. There are now approximately 600,000 Jews in France, and 75% are Sephardi, primarily from Tunisia and Algeria. In 1962 when Algeria got its independence from France, some 200,000 Jews came to France from Algeria alone.

But if you plan to visit Rue des Rosiers, do it soon, as it intersects with increasingly fashionable streets, one of which is Rue Vieille du Temple where our hotel was located, and which has in the past year turned into a growing and thriving gay mecca. It seems to be only a matter of time before the chic new boutiques, bars, and cafes will buy out the small Jewish bookstores, bakeries, and falafel businesses. Meanwhile, it was heavenly to have the two right there, so close together!

— Rachel Wahba

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The Easy Mitzvah

Continued from page 7

to give money, we carry some kind of food in our purses and briefcases and pockets and give this out to those who appeal to us for help.

And that seemed so very simple! I went to a local health food store, and bought high-protein granola bars. I could easily slip a few of these into my handbag and several more into my tote and even one or two into my raincoat pocket. By the late '80s, homeless people had begun to appear even in my sleepy neighborhood. And on my walks to the bank and post office on Geary Street, I had numerous opportunities to reach into my purse, tote and pocket.

At first, I did so with trepidation. Would I be rebuffed? Ignored? Made to feel foolish for so paltry an offering in the face of such great deprivation? But from the very first time, my gesture was met with incredible gratitude. Huge grins, heartfelt thanks, numerous "God bless you, honey." I found myself frequently moved to tears — not an easy thing for me — by the outpouring of thanks I received and the relief and pleasure that one high protein granola bar could bring. On one occasion, I came upon a man without legs in a wheelchair. I reached into my tote and found that I hadn't replenished my supply. I walked on ahead, feeling sick at the man's thinking I had ignored his plea. I quickly found a Walgreen's and bought a bag of oatmeal raisin cookies. I brought these back to the man and he tore into the bag and began to eat. It was during a time in my life when my disease had been affecting my digestive tract; I'd had nothing but liquids for days. I watched as he ate and enjoyed those cookies.

I told my friends of this easy mitzvah. And when I met my partner Jeffrey, he too began to load his briefcase and pockets with granola bars. He began to come home with glowing tales of how each time he handed one to a supplicating stranger, his efforts were met with gratitude and delight. It seemed so simple — almost like a problem solved.

One day last winter, I had to venture out in the rain to my local bank. I came first upon a man standing in a doorway of a not yet open tavern. I gave him a granola bar and he looked at it for a moment, thanked me and wished me a good day. I wished him a good day in return and then hurried on in the rain.

In front of the furniture store was a man huddled beneath a dripping blanket. He had a sign that identified him as a disabled vet and said he needed money to pay his rent by the end of the month or he would be out in the street. Attached to the sign was his veteran's ID card. I grabbed a bar out of my tote and handed it down to him. He did not look up. His hand came out from beneath the blanket, took the bar and returned beneath the blanket's wet folds. His face never moved; he continued to stare dully ahead to the lanes of traffic on Geary Street.

I walked on for several steps and turned back to look at the man. He had not moved nor in any way acknowledged the encounter. I continued on to the corner, feeling, I realized, quite shaken by his silence. I began to ask myself over and over why I felt so troubled by his lack of response. Was I simply doing this to win praise? To congratulate myself on fulfilling my grandparents' image of being a mensch? Did the mitzvah count if the man wasn't

Continued on page 17

New Members

The Membership Committee is pleased to announce that our congregation gained the following new members this month. A warm welcome to the latest people to join our family:

Deborah Agre

James Edlin

Luann Jenkins

Lois Florence Lyles

Frances Rotolo

Daryn, David & Jacob Stier

Roland Arthur Stern

Claire Rappoport

Patricia Byers

Mary McMillan

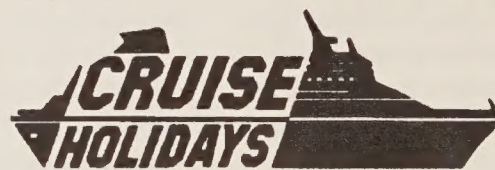
Nancy Shaw Halloran, David Couch
& Charlotte Halloran Couch

Greta Miskatel

Nancy Brunn

We are grateful to see our congregation grow. It is up to all of us to help our new members feel welcome as they become active participants in our community.

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Praise for Pre-Pride Parade Party

As a prelude to the Pride Parade, Ellen Gierson and the Sha'ar Zahav klezmer band organized a fundraising extravaganza. The event was intended to generate interest, excitement, and funds for our contingent at the parade.

It was a night of performing artists, klezmer music, and dancing. After havdalah, Lisa Geduldig took center stage and gave a hilarious comedy routine about being a Jewish lesbian. Yehuda Hyman read aloud moving selections from his literary works. And Sara Felder performed daring juggling feats to the oohs and aahs of the crowd.

The klezmer band played selections from their ever-growing repertoire. Later on, Nathan Robinson and Ellen Goldstein taught and led the dances that would be performed the following week at the Parade.

None of this would have been possible without the persistence and creativity of Ellen Gierson, who along with a cadre of volunteers, created a fabulous night of lesbian, bisexual, and gay Jewish talent. Many thanks to Barbara Guada, Liz Masson, Dev Noily, and the klezmer band.

— Jonathan Comisar

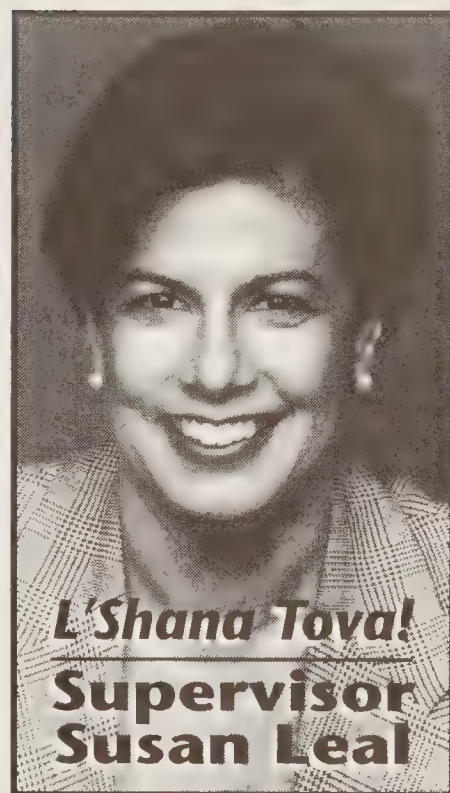
Angels in America...

Angels in America, the Tony Award and Pulitzer Prize-winning play, is coming to San Francisco. This modern American masterpiece comprises two plays, *Millennium Approaches* and *Perestroika*, each of which is three and a half hours long.

Congregation Sha'ar Zahav has secured fifty reduced-price tickets for each show. If you are interested in viewing the play with other Sha'ar Zahavniks and have your calendar free for the nights of Thursday, October 20 and Thursday, October 27, then keep on reading, and make your reservations soon — the limited seats will be assigned on a first come basis.

We will see *Millennium Approaches* on October 20 and *Perestroika* on October 27. Both plays start at 7:30 pm. We will meet twenty minutes before the start of each play (at 7:10 pm) at the entrance of the American Conservatory Theater.

Each play has a reduced price of \$26 (as opposed to the regular price of \$32). In order to make your reservations, send a check to CSZ. Make sure to indicate how many tickets you are requesting. No reservations will be made without payment. For questions, call the synagogue office (861-6932) and ask for Sydney.



Naches

To David Angel and Ronald Murphy, on their marriage.

To Judy Schwartz and Carolyn Pines, on the arrival of Hannah Vera Natasha Janette Pines-Schwartz.

To Ann Daniels, Jonathan Zingman and Shira Zingman-Daniels, on the birth of Naomi Vera Zingman-Daniels.

To Rena Frantz and Ora Prochovnick, on the birth of Shayna Frantz Prochovnick.

To Simma Lieberman, on the birth of Avi Micha Lieberman.

To Shelley Eisenman and Julie Moed, on the birth of Naftali Samuel Eisenman Moed.

To Dey Ehrlich, on the birth of Harper Raphael Reid-Ehrlich.

To Jesse Hornstein, on being selected a member of the softball team of the Northern California Delegation to the International JCC Maccabi Youth Games this summer.

To Catherine Lyons, on the opening of Harmon & Lyons Associates, which specializes in mediation services and cooperative problem solving.

To Tova Green, on the publication of her book (co-authored with Peter Woodrow), *Insight and Action: How to Sustain a Life of Integrity and Commitment to Change* (New Society Publishers).

To Batya Kalis, on her retirement.

To Susan Gelmis, on the publication of her letter to the editor in *Reform Judaism*.

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Who are the Outsiders?

Tonight's parshot, Mattot and Masei, bring the book of Numbers to its close. The Israelites are poised on the eve of overtaking Canaan by force. First, the Midianite people are exterminated. What follows is a historical outline of the desert marches and encampments — a general's-eye view of forty years of troop movement. At the River Jordan near Jericho, God commands Moses thus: "When you cross the Jordan into the land of Canaan, you shall dispossess all the inhabitants of the land; you shall destroy all their figured objects and their molten images; you shall destroy all their cult places. And you shall take possession of the land and settle in it, for I have given the land to you to possess it. You shall apportion the land among yourselves by lot, clan by clan. You shall have your portions according to your ancestral tribes. But if you do not dispossess the inhabitants of the land, those whom you allow to remain shall be stings in your eyes and thorns in your sides, and they shall harass you in the land in which you live." God goes on to describe the borders of the land of Israel.

While there is much rabbinic commentary regarding discrepancies between the divinely described borders and those in actual history, this is precisely the point of reference for those arguing in favor of Israel's presence in the West Bank and Gaza. God warns that if the Israelites fail to rid the land of their enemies, the outsiders, their descendants will be harassed in their own homeland.

In *Deborah, Golda, and Me*, Letty Cottin Pogrebin describes the experiences of women who raise their voices in prayer at the Western Wall, only to be harassed and have chairs thrown over the partition from the men's section. In Reform and Conservative synagogues, women now participate in life on the Bimah and are permitted to carry and read from the Torah. Just this week, thousands of Israeli demonstrators vandalized property in East Jerusalem to protest Yasser Arafat's visit to the newly autonomous Palestinian territories; Prime Minister Yitzhak Rabin compared their tactics to Hamas and other Islamic militant groups. Where is the fine line between right and wrong? Be-

tween tradition and changing times? Who, exactly, are the outsiders, the other? Women? Palestinians? Jewish settlers? Lesbian and gay Jews? And who decides? Fifty years ago, who could dream that women would participate in American synagogue life as we do today — and as we have yet to do in other countries? One year ago, who could imagine an Israeli leader condemning settlers as terrorists? And 25 years ago, when drag queens raised their spiked heels in protest outside a tiny bar in New York's Greenwich Village, who could envision that lesbian and gay Jews would create communities the likes of which we find in this sanctuary tonight?

We read and study Torah, and we question. How do these stories correspond to our lives today? And, conversely, how do we interpret and modify these stories to make them apply to our lives? Our moral views, judgments and ethics lie on a continuum. At each point along the continuum, we up the ante, so to speak. One point says "women will be permitted to pray at the Western Wall — strongly agree or strongly disagree." Another point reads "gay men, lesbians and their families deserve equal access to Torah — agree or disagree."

Yet another point reads "Israeli settlements must continue in the West Bank — agree or disagree." Somewhere along the continuum, we all eventually say no.

Which brings me to the subject of diversity in our synagogue. The Reform movement is engaged in a long debate about the role of non-Jews in the synagogue. Here at Sha'ar Zahav, issues have been raised about the presence of children at services. Bisexual awareness and acceptance — the ability of bisexual members of Sha'ar Zahav to be out, understood and integrated into our community — may very well be the next diversity issue on our agenda.

There is an entire generation of non-heterosexual women and men born after the Stonewall riots, many of whom challenge any gay status quo. "Queer culture is about destroying parameters about who you are allowed to be. But at the same time, it's inclusive, because it's also about being comfortable with what everybody else is," says one young San Franciscan. "I'm not going to live by straight people's definitions and rules," says another. "Guys I know who call themselves fags, who can be the queeniest guys, still sleep with women. To them, fag means: 'I'm out there, I like men, I'll say it loud and proud, and that's how I am — but in addition to that, I'll sometimes sleep with girls.'" Jose Sarria, the grand Empress of the pre-Stonewall gay movement who was honored at the head of this year's Stonewall march, argues that labels serve to divide, rather than to unite us in the necessary struggle for our very right to survive. Regardless of the labels which define us, the larger world condemns us, all of us, as a group, together.

I arrived in San Francisco a young dyke, a radical. I was ready to change the world — and to challenge anything in the gay community which conformed to straight mores. Slowly I grew to accept that my secret relationships with men were no more a phase than were my liaisons with women. I recognized that to be out as a bisexual meant a loss — loss of community, loss of culture, loss of the feelings of power

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**Best wishes at the
High Holidays from
Assembly Speaker
Willie Brown**

Outsiders

Continued from page 12

that came with being a member of the gay community in those days. The men I chose accepted my compartmentalized identity. Years later, planning my Kiddushin, I joked that as of our wedding day, I would finally be a lesbian. It was my partner Daphne who confronted me with the ridiculousness of this. It was far more important, she said, for me to be true to myself and honest with her. Reciting my vows, I thanked Daphne for this gift. "Thank you for accepting me as a bisexual woman," I said. "And before these witnesses I say to you — I am bisexual and I have made up my mind."

Diversity awareness is a process. This first step is an understanding of the imbalance of power and a willingness to question this imbalance, without scapegoating those who advocate change. This builds trust, paving the way for intercultural education and understanding. The Reverend Martin Niemoeller, a German Lutheran pastor sent to Dachau in 1938, wrote these famous words: "In Germany, the Nazis first came for the communists, and I didn't speak up because I wasn't a communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, but I didn't speak up because I was a Protestant. Then they came for me, and by that time there was no one left to speak for me." The Talmud says: "If I am not for myself, who will be? If I am for myself,

what am I? If not now, when?"

Generations grow, leadership changes. Status quos are challenged and the underdogs are scapegoated. The week's parsha is modified to change with the times. Twenty-five years ago, who could imagine the access we would have today? This is heady. This is exciting. Those who participated in the struggle are proud. But we must share ownership of the outcome. If I fight for my generation's seat at the tables of power, must I not also acknowledge that the next generation will come along right behind me, ready to continue and yet modify that fight? "But if you do not dispossess the inhabitants of the land, those whom you allow to remain shall be stings in your eyes and thorns in your sides, and they shall harass you in the land in which you live." Just who is the other? Who controls access? Who gets to decide? What right do the oppressed yesterday have to discount the struggles of the oppressed of today?

Prior Walter, the gay prophet with AIDS in Tony Kushner's epic *Angels in America*, concludes *Perestroika* with these words:

"We won't die secret deaths anymore. The world only spins forward. We will all be citizens. The time has come..."

"You are fabulous creatures, each and every one.

"And I bless you: *More Life*.

"The Great Work Begins."

Shabbat Shalom.

— Lyssa Friedman

S.O.S. (Same Old Scapegoating)

Let's take a test. Why is our lovely land of fruit and nuts in a fiscal crisis?

(a) Prop. 13.

(b) Economic policies driven by band-aids not prevention.

(c) Pete Wilson.

(d) Immigrants.

If you answered any combination of a, b and c, you should stop reading, pick up the phone and immediately become active within the Social Action Committee. If you answered d, please keep reading.

Supporters of Prop. 187, the "Save Our State" initiative slated for November's ballot, believe that illegal immigrants have broken the state's bank.

If passed, Prop. 187 would deny social services including health care (except in emergencies) and education to anyone who couldn't prove citizenship, and require social service providers to literally turn in those suspected of illegal immigrant status to the Immigration and Naturalization Service.

The S.O.S. initiative, dubbed Same Old Scapegoating by its detractors, has a particularly disturbing familiarity for us — the grandchildren and children of immigrants and the more recent immigrants amongst us. As Jews, we are well acquainted with blame for fiscal woes, political and economic conspiracies. Like many of today's immigrants, we fled oppressive governments.

As lesbians, gays and bisexuals, we are also blamed alternately for the destruction of "morality," AIDS and other crises — both perceived and actual.

The prevalent perception is that illegal immigrants drain the economy. In reality, immigrants pay \$90 billion per year in taxes, but receive only \$5 billion in public benefits. The perception is that most immigrants are here illegally when, in reality, 80% enter the country legally. The perception is that money could be saved if services were only provided for citizens. The reality is that money spent on prevention is the most efficient allocation of resources.

The Social Action Committee has joined the Coalition for Immigrant Rights and Refugee Services to do educational outreach on this issue. We will be working together to defeat this dangerous initiative. Please join us.

—Eloise Magenheim



Kaiser AIDS brunch volunteers (l. to r.): Steve, Charlie Wolf, Tom Rothgiesser, Allan Berenstein, George Lucas, Terry Bloom, Eli Weinstein, Jona Rappaport, Joe Rosenthal, Forrest Kincade, (seated) Sam Thal. Photo by Reineres Susbilla.

President's Column

Continued from page 1

this year, just like last year, I will have to say, "Friends, please take your seats," several times before all of you will reluctantly leave the chatter, take a deep breath, and "cross that holy bridge in time" as we move into the service.

The fact that this joyful gathering falls on such a solemn occasion is testimony, I think, to the power of mixing joy and solemnity. While we schmooze and kibbitz, hug, kiss and catch up on each other's news before services start, once they begin we turn a critical and often regretful eye inward, examining how we have chosen to live our lives over the past year. The happy celebration of seeing friends does not contradict the seriousness; instead, it reminds us of the loving context in which we turn inward. Our self-examination is often related to our sense of family and community: Have I been a good friend? Did I do something to help sustain my community? In some sense, then, being a part of a community heightens our sense of regret, since it makes us so aware of the effect of our conduct (or lack thereof) on others. At the same time, the pain and regret that come with our self-examination are made easier by the supportive community to which we belong. We know that others are going through the same process, and we also know that in asking others to forgive us, we have the chance to truly atone.

Another irony inherent in the collegial feeling at High Holidays is *where* it takes place. We have a really lovely building, which we love dearly. Each Friday night, we fill its wood spaces, up through the wood beams to the peaked roof, with song and prayer. For many of us, that sanctuary symbolizes our community. And yet, our peak community experience happens several miles from

this space, on lovely, but borrowed, ground. We have a tradition in this space too, of course, but still, it is not *ours*, and we do not have daily or weekly associations with it.

I find this simple fact very reassuring. As wonderful as it is to have a beautiful and emotionally weighty building of our own, I am relieved to realize that our sense of community — the ties that bind us "world to world, and heart to heart," is an intangible something that we can pick up and bring somewhere else quite readily. It is a feeling that we carry with us, each of us, and that is sparked as we come together until it builds a sort of a intangible campfire around which we toast (unfortunately intangible) marshmallows and sing and beam at each other. Really, though, this should come as no surprise; we had community long before we bought this building, ten years ago. In fact, it was that strong community that helped us buy the building.

It is really our services and our programming, as well as our members and staff, that give us a sense of community. The building is one very important expression of our community, but it is linking arms and singing Hinei Ma Tov, coming to classes in Hebrew or Torah or Israeli culture, gathering at a park to compare infant and toddler stories, dancing in the parade, eating together and, yes, going to committee meetings together that forges the strong sense of community that we celebrate in our building.

I invite you, then, to pause just a moment in your schmoozing and kibbitzing at High Holiday services, and look at the intangible campfire, and the quite palpable community, around you. As we enter a new year, I wish for all of us the love and challenge and support of our community. *L'Shanah Tovah!*

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Birthdays

September

1	Tom Rothgiesser
1	Liz Goodman
2	Bonnie Bishop
2	Jeff Friedman
2	Donna Rabinowitz
2	Simma Lieberman
3	David Israels
3	Nancy Halloran
5	Karren Shorofsky
7	Al Baum
7	Raphaella Morton-Macintyre
8	Ellen Press
9	Edward Lopatin
9	Jeremy Hoffman
9	Anna Lisker
9	Mark Weisman
11	Lawrence Helman
11	Irwin Keller
12	Robin Leonard
13	Janet Seldon
13	Susan Foster
17	Rachel Mailman
19	Robert Tat
19	Sophia Klain-Chavez
20	Elizabeth Katz
20	Mark Klaiman
21	Janine Baer
21	Steven Cronenwalt
21	Richard Mehler
22	Raena Kilby Frohlich
22	Roslyn Fuerman
23	Marianne Ades
23	Eileen Blumenthal
27	Sharma Lynn Gaponoff
28	Ellen Goldstein
28	Daphne Stuart
28	Shelley Adler
29	Simon Glinsky
29	Judith Wolfe
30	Michael Aaron Portman

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Bioethics Seminars

In conjunction with the Adult Education Committee, CSZ will present a four-part series of seminars this fall entitled *Bioethics: Critical Issues for the Lesbian and Gay Community*. These seminars are partially funded by the Bay Area Physicians for Human Rights Foundation and will be open to all members of the community.

The four sessions will cover the following areas, emphasizing ethical and gay concerns:

- **Health Care Reform** — An examination of whatever legislation has emerged from Congress as well as a balanced presentation of the Single-Payer Initiative that will be on the November ballot.

- **The Human Genome Project** — A

look at the current federal effort to map all human genes and the implications that this will have for our community.

- **Assisted Suicide** — A discussion of issues relating to physicians and other health care providers, as well as the role of family and friends.

- **The Paradox of Control: End-of-life Decision Making** — A presentation of the ethical, medical and legal ramifications of the many decisions that may have to be made at the end of life. Participants will be invited to complete their own Durable Power of Attorney for Health Care.

The first three sessions will last approximately 2½ hours and will be conducted on successive Tuesday eve-

nings: October 11, 18 and 25. The last session will be held on Sunday afternoon, October 30 and will last about 3½ hours.

The first two sessions will feature noted bioethicist Laurie Zoloth Dorfman, RN, Ph.D. Other speakers and precise time and registration details will appear in the October *Forward*. There will be a nominal charge.

Members' Yahrzeits

9/2	John Golebowski
9/13	Frank Hyman
9/15	David Pierce
9/18	Gershon Lieberman
9/19	Penny Dachinger
9/27	Drew Siegel

Yizkor Elohim

Jordan Berger

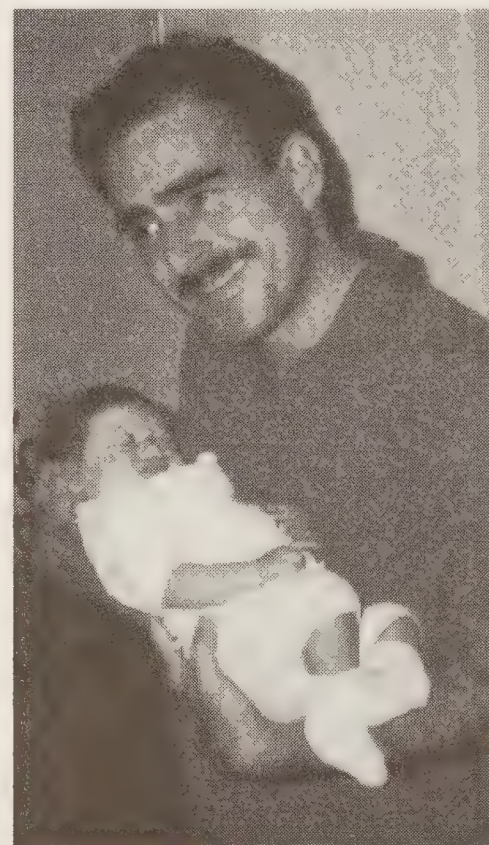
August 1, 1958 – August 4, 1994

Our beloved Jordan died on Thursday, August 4, after a long struggle with AIDS. Born and raised in the Bronx, Jordan graduated from the Bronx High School of Science, Fordham University, and The Saint. He moved to San Francisco in 1987 and did post-graduate work in AA (Alcoholics Anonymous) since July 4, 1988. He was a Board Member of Project Inform and was a tutor and pen-pal of school children as part of the Art For Recovery program at Mount Zion Hospital. He was an active member of Congregation Sha'ar Zahav and of the Jewish Healing Center. Funeral services were held Sunday, August 7, at Hills of Eternity Chapel with internment in the Sha'ar Zahav section of Hills of Eternity.

Jordan, son of the late Martin Berger, is survived by his grandmother Rose Kupfer, mother Marsha, sister Nina, cousin April and an extended family of relatives and friends, including members of CSZ Michelle and David Auerbach Brode, Rabbi Nancy Flam, Caroline Pines and Judy Schwartz, Andy Ingall, Lane Schickler, and Ivan Vincente. Jordan's spirit and overwhelming joie de vivre will live on in the family he brought together. Bye sweetheart, see you later, sweet dreams.

Donations in Jordan's memory may be made to: Project Inform, The National Lesbian and Gay Task Force, or Congregation Sha'ar Zahav.

— April Berger and Ivan Vincente



Jordan Berger and friend.

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Contributions

Sha'ar Zahav welcomes all contributions of all sizes to mark any event and to add to any of our funds. Contributions will be acknowledged in the *Forward* unless otherwise requested.

Donations were made to Sha'ar Zahav's funds in the past months by the following contributors:

AIDS Fund

Mike Rankin, in memory of Alex.
C. Greenbaum

Bikkur Cholim Fund

The Geifman Family, in memory of Tom Yazman.
Sylvia Weisenberg, in memory of Bill Valentine.
Mike Rankin, in memory of those we lost in Argentina and Panama.
Jonathan Pannor, in memory of Bill Valentine.
Mark S. Mendelow, in memory of Bill Valentine.
Paul Cohen and Bob Gutterman, in memory of Bill Valentine and Grace Unger.
Mike Rankin, in memory of Dr. John Britton and James Barrett and in honor of Jane Britton of Planned Parenthood, Pensacola.

General Fund

Nancy Meyer and Marilyn O'Keeffe, in memory of Nelly Levy Meyer.
Dvora Honigstein, in memory of Miriam Honigstein.
Mark Mackler and Ingu Yun, in honor of the birth of Estrella Efthim.
The Posner Family, in memory of Joel Posner.
Ida Kuluk, in memory of Andrea Goldberg and Adele Kuluk.
The Geifman Family, in memory of Tom Yazman.
Carol and Buddy Levitin, in honor of Ron Wilmot's birthday.
Misha Cohen, in memory of Jacqueline Cohen.
Shelley Eisenman and Julie Moed, in honor of the birth of Shayna Frantz Prochovnick.
Nessa and Robert Wilk, in memory of Bill Valentine.
Jeffrey Davidson and Bronia Cohen, in memory of Herman Cohen.

Jerry Rosenstein, in memory of his family.
Steve Elman and Tom Holt, in memory of Bruce Priebe.
Allan Berenstein, in memory of Sadie Radetsky.
Jonathan Funk and John Arnold, in honor of the birth of Shayna Frantz Prochovnick.
Allan Berenstein in memory of Label Berenstein.
Jonathan Pannor, in honor of Rabbi Nancy Flam's loving support to Bill Valentine, Jonathan Pannor and their families.
Maggie Rochlin, in memory of Julius Wintz.
Deborah Udin and Ron Wilmot, in honor of the new home of Mike Zimmerman, Nathan Robinson, Judy Heiman and Martha Moon.
Carolyn Pines and Judy Schwartz, in honor of the birth of Naftali Samuel Eisenman Moed.
Deborah Udin, in honor of the new home of Sydney Levy and Mark Hodgson.
Yehuda Hyman, in honor of the Klezmer Band.
Shelley Eisenman and Julie Moed, in appreciation of Pam Erwin and Susan Unger.
Hal Podgur, in memory of Lou Lewis.
Emily Tincher

General Fund Donations in honor of the 10th Anniversary of Jonathan Funk & John Arnold
Debbie and Milton Erdfarb
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Irene Ogus and Rosalinda del Moral
Eric and Aaron Cooper-Keitel
Dale Rosenthal and Michael Cutler
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Stephanie Hannaford and Chris Witzel
Julie Moed and Shelley Eisenman
Eric and Aaron Cooper-Keitel
Jonathan Funk and John Arnold
Tim Hanlon
Allan Berenstein
Alex Ingersoll and David Stein

Kadimah Fund

Jeffrey Rubin, to commemorate the yahrzeit of Muriel Rubin.
Nancy Meyer and Marilyn O'Keeffe, with thanks for the naming of Daniel Meyer-O'Keeffe.
Shelley Eisenman and Julie Moed, in honor of the arrival of Hannah Vera Natasha Janette Pines-Schwartz.

Kaiser Brunch Fund

Allan Berenstein, in memory of Gene Stern.

Rabbi's Discretionary Fund

Jonathan Pannor, in honor of Rabbi Kahn's loving support to Bill Valentine and Jonathan Pannor.
Seth Charney, in memory of Tom Yazman.
Steve Weisner, in memory of Bill Valentine.
Ellen Goldstein, in honor of the birth of Dafna Wu and Barbara Cymrot's daughter Isa and the second-parent adoption of their daughter Ruby.
Mark Mackler and Ingu Yun, in memory of Richard Golder.
Ellen Lewin, in memory of Beatrice Sheinman.

Time to Prepare Manual
Ida Cooper, in honor of David Weinstein's birthday.

TALISMAN ANTIQUES

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Kingsley Moore
William Parkinson

Mitzvah

Continued from page 10

grateful, or was resentful, or simply felt nothing at all?

And I knew that, of course, it did. I knew that I was not troubled by his lack of gratitude, but by his very stance. That for a moment, the easy mitzvah I had been performing, which had gone a long way in easing my pain at the increasing poverty and trouble in a world I could not possibly fix, no longer sufficed. And I anguished that I hadn't the means to give hot and hearty meals to each and every person on this planet; that I hadn't any more material gifts to give.

It was then that I realized that the mitzvah to be performed here was not the easy one. I turned back to the veteran beneath the blanket and I began to pray. It was not a prayer from established liturgy, but one, as our Sages tell us, "...from the heart." I gave thanks that my legs could get me that day from my house to the bank, that my eyes could see a haunted, desperate man off on the side of the road, that my heart could still be broken by the knowledge of the pain all around me, and that my voice could still be raised in recognition that *tikkun olam*, the healing and mending of this world, is the spiritual task that God has set for each of us.

After my prayer, I opened my eyes and looked back at the veteran in front of the furniture store. I felt deeply troubled and shaken still. And I knew that this sense would now accompany me with each gesture of *tzedakah*, with each bar I gave out to the many homeless, hungry people around me. But as it is written in *Mishnah Avot*:

It is not your job to finish the work, but you are not free to walk away from it. (2:16)

My compassion born of this — that faith must never be dulled by either hope or despair — was, I saw, the mitzvah that this silent anguished man had performed for me.

— Susan L. Feldman

Condolences to Dan Bellm, Rabbi Kahn and Adam Bellm-Kahn, on the recent death of Dan's father.

Classifieds

DID YOU KNOW David Blackman a.k.a. David Harbour, who died of AIDS in 1987? His gay cousin is trying to find out about the two years he spent in San Francisco, 1985/6. Please send any relevant information to Daniel Harbour, 250 Latymer Court, Hammersmith Rd., London W67JG, England. Thank you.

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NEW BUSINESS INVESTMENT OPPORTUNITY. Seeking early round capital for a company serving the gay and lesbian community. Exciting relationship and classifieds Internet service under development. Reach Simon Glinisky of The Glinisky Group Business Development Services for more information at Glinisky@aol.com or 255-9124.

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Rwandan Relief

The Union of American Hebrew Congregations has joined with a broad coalition of Jewish organizations to build a Refugee Center to provide housing, food, and medical care to thousands of Rwanda's refugees. The project has the cooperation of the United Nations High Commissioner on Refugees and the government of Tanzania, where the project will be based.

Please, if you have not contributed, and would like to, your tax-deductible contribution may be made to the UAHC Rwanda Relief Fund, and sent to 838 Fifth Avenue, New York, NY 10021-7964.

— Commission on Social Action of Reform Judaism

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Anniversaries September

- 1 Eric Rofes & Crispin Hollinos
- 1 Jeffrey Rubin & Frank Bush
- 1 Debra Chasnoff & Kim Klausner
- 4 Laureen Ok Sun Kim & Alan Michels
- 5 Susan Gelmis & Ilene Dick
- 8 Claudia Bernard & Howard Herman
- 13 Nancy Meyer & Marilyn O'Keeffe
- 13 Randy Heilbrunn & Lou Boudreax
- 13 Sara & Dev Felder-Noily
- 19 Richard Inlander & Ben Schalit
- 22 Ron Wilmot & Jim O'Donnell
- 23 Batya Kalis & Marion Trentman
- 26 Janet Seldon & Shari Cohen
- 29 Shelley Eisenman & Julie Moed
- 30 Adrienne Forshay & Blanche Blachman
- 30 Susan Unger & Pam Erwin

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Oneg Sponsors

These generous people sponsored onegs during the month of July and August:

- 7/1 **David Weinstein**, in celebration of the birthdays of Batya Kalis, Carolyn Pines and David Weinstein, and to celebrate the lives of Betty Horowitz & Leonard Dexter.
- 7/8 **The Bis of Congregation Sha'ar Zahav and the Jewish Bi Caucus of BiPOL.**
- 7/29 **Jerry Rosenstein**, in memory of his family.
- 8/5 **Simma Lieberman**, in memory of her mother Mollie Lieberman and in honor of the birth of her son, Avi Micha Lieberman.
- 8/12 **Jonathan Funk and John Arnold**, in honor of their tenth anniversary.
- 8/19 **Congregation Sha'ar Zahav**, in honor of Debby Jacobs-Levine for dedication and hard work as past oneg chair.

The Jewish Gaily Forward is published by Congregation Sha'ar Zahav, 220 Danvers at Caselli, San Francisco, California 94114, 861-6932. Permission to reproduce material is freely given, and credit would be appreciated.

Members of the congregation receive the *Forward*. For \$18/year, nonmembers will receive a *Forward* subscription.

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Classified Ads are \$5 for up to 20 words, plus \$1 for each 10 additional words. No personals accepted.

Payment must accompany ad and should be sent to Congregation Sha'ar Zahav, 220 Danvers at Caselli, San Francisco, California 94114, marked attention *Forward* advertising. The *Forward* reserves the right to reject any ad for reasons of taste.



Holiday Greetings & Best Wishes
Louise H. Rehne
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Oneg, Bobbi McGhee

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Ritual, Frank Yellin

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Women's Chavurah, Donna

Rabinowitz

Members wishing to contact any Va'ad member or committee chair are invited to obtain his or her number from the synagogue office.

Office Hours: Monday–Friday from 9 am to 3 pm. Please call the synagogue office at 861-6932.

Emergency Number: In an emergency, the congregation can be contacted outside of office hours by calling 861-6938.

Bikkur Cholim: If you or a friend who is a member of Sha'ar Zahav are ill in the hospital or at home, and would like to have the rabbi or a member of the Bikkur Cholim Committee call or visit, please notify the synagogue office.

Member of the Union of American Hebrew Congregations (Mike Rankin, Robin Leonard, Allyce Kimerling, liaisons) and of the World Congress of Gay and Lesbian Jewish Organizations (Lane Schickler, liaison).

Services are held every Friday evening beginning at 8:15 pm (except as noted), with an Oneg Shabbat following services. Services are generally held on the second Saturday of each month at 10:30 am—check calendar for each month.

Gift Shop Hours: Fridays, 7:30–8:05 pm.

Library Hours: Open during office hours, and 30 minutes before and after Friday night services.

Congregation Sha'ar Zahav (Congregation of the Golden Gate) is located in the Upper Market District of San Francisco at 220 Danvers at Caselli, which is one block south of the intersection of 18th and Market streets. By public transport, take MUNI bus 33 Stanyan to 18th and Danvers and walk one block south on Danvers to Caselli.



*L'Shanah Tovah
Tikatevu!*

1 Thursday 25 Elul	8 Thursday 3 Tishri • 6 pm, Healing Service (note date change) • 7:30 pm, Children's Education meeting	15 Thursday 10 Tishri Yom Kippur • All services at Unitarian Center • 9:30 am, Shacharit and Musaf • 10 am, Children's service • 3:30 pm, Mincha • 5 pm, Seder Hazkarat Ha-Shemot • 5:45 pm, Yizkor • 6:30 pm, Neilah	22 Thursday 17 Tishri • 6 pm, Healing service (note date change) • 6:30 pm, Ritual committee meeting
2 Friday 26 Elul • 8:15 pm, Shabbat service, Nina Wouk and Larry Waxler • 9:30 pm, Shofar blowers in Library	9 Friday 4 Tishri • 8:15 pm, Shabbat service	16 Friday 11 Tishri • East Bay service • 8:15 pm, Shabbat service	23 Friday 18 Tishri • 8:15 pm, Shabbat service
3 Saturday 27 Elul	10 Saturday 5 Tishri Shabbat Shuvah • 10 am, Women's Chavurah/Brotherhood blood drive, Irwin Memorial Blood Bank • 10:30 am, Shabbat service	17 Saturday 12 Tishri • 9:30 am, Kadimah opening session	24 Saturday 19 Tishri • 9:30 am, Kadimah, Sukkot celebrations • 10:30 am, Chol Ha-Moed Sukkot, Ora Prochovnick and Rena Frantz's
4 Sunday 28 Elul	11 Sunday 6 Tishri • Hebrew in One Day, Lehrhaus Judaica • 10 am, Cemetery visit, Hills of Eternity • 4:30 pm, Klezmer rehearsal in sanctuary	18 Sunday 13 Tishri • 4:30 pm, Klezmer rehearsal, sanctuary	25 Sunday 20 Tishri • 10:30 am, Kaiser brunch • 4:30 pm, Klezmer rehearsal, sanctuary • 6 pm, Sukkot evening service
5 Monday 29 Elul • Healing service moved to Sept. 8 • Rabbi Kahn returns from sabbatical • 7:30 pm, Erev Rosh Hashanah service, Unitarian Center	12 Monday 7 Tishri • 6:30 pm, Va'ad meeting	19 Monday 14 Tishri Erev Sukkot • No CSZ service • Healing service moved to Sept. 22 • 7 pm, Newsletter proofing	26 Monday 21 Tishri • 7 pm, Simchat Torah celebration
6 Tuesday 1 Tishri Rosh Hashanah • 9:30 am, Shacharit and Musaf, at Unitarian Center • 10 am, Children's service, at Unitarian Center • 2:15 pm, Picnic and Tashlich at Fort Point	13 Tuesday 8 Tishri • 7 pm, Newsletter editing	20 Tuesday 15 Tishri	27 Tuesday 22 Tishri
7 Wednesday 2 Tishri Rosh Hashanah • 9:30 am, Shacharit at CSZ	14 Wednesday 9 Tishri • 7:30 pm, Kol Nidre at Unitarian Center	21 Wednesday 16 Tishri	28 Wednesday 23 Tishri
Note: Gray areas indicate religious services.			
			29 Thursday 24 Tishri • 7 pm, Newsletter distribution
			30 Friday 25 Tishri • 8:15 pm, Shabbat service

OCTOBER FORWARD DEADLINES

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To place a display ad, call Barney Ugarte (510/658-7995).

To place a classified ad, call the office.

FOR ARTICLES MONDAY, SEPTEMBER 12

Write us an article! Type it *double spaced*, write "Attn: Gaily Forward" on top, and mail or fax (861-6081) to CSZ. If possible, submit it on disk too: this will help keep our costs down. *No deadline extensions without advance permission from the newsletter chair* (621-7675).

East Bay Services

- 9/16 Lawney Baldwin and Tony Vernola's, 2224 Spaulding Ave., Berkeley, 510/540-0846
- 10/21 Ida and Evan Kuluk and Susan Spott's, 4042 Maple Ave., Oakland, 510/530-4673
- 11/18 Shelley Spiro and Gabrielle Kassner's, 2431 Burlington St., Oakland, 510/482-5967

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World Congress of
Gay and Lesbian Jewish Organizations



Present the
5th Western Regional Conference of
Lesbian, Gay and Bisexual Jews

Building Bridges

Los Angeles, California
October 7-8, 1994

Come to Los Angeles the weekend of October 7 and 8 and experience the joy and excitement of the 5th Western Regional Conference of Lesbian, Gay and Bisexual Jews.

Building Bridges

The conference will be co-hosted by Congregations Beth Chayim Chadashim and Kol Ami of Los Angeles and sponsored by the World Congress of Gay and Lesbian Jewish Organizations, an umbrella group of over 50 gay and lesbian Jewish organizations around the world, including synagogues, social and political groups.

The World Congress sponsors an International Conference every two years; the most recent was held in London, England, in May, 1993. Between International Conferences, regional gatherings are held. The Western Region of the World Congress is made up of member organizations along the west coast of the United States and Canada. As always, all people, regardless of religious affiliation or sexual orientation, are welcome to attend this year's Western Regional Conference.

REGISTRATION FORM

Please photocopy this form as needed. Use a separate form for each person. Please print clearly.

Last name _____ First name _____

Mailing address _____

City _____ State/Province _____ Zip/postal code _____ Country _____

Phone (day) _____ (evening) _____

World Congress affiliated organization (if any) _____

May we print your name, address and evening phone number in a list of conference attendees for use by other attendees and by the World Congress? ____ Yes ____ No

Will you require child care? ____ Yes ____ No ____ Age(s) _____
(continued over)

WEEKEND EVENTS

Activities will begin Friday evening, with registration at 4:30 pm followed by Shabbat dinner at 6 pm and services at 8 pm conducted by Rabbi Denise Eger, hosted by Congregation Kol Ami. An Oneg Shabbat will be followed by Israeli folk dancing and round table discussions.

Saturday will start at 10 am with Shabbat morning services at Congregation Beth Chayim Chadashim, led by Rabbi Lisa Edwards. A luncheon will follow, with guest speaker Rabbi Jane Litman. Then join together for discussion groups or an afternoon stroll.

Saturday evening there will be a Havdalah service, led by Rabbi Lisa Edwards, followed by an evening of entertainment and fun.

On Sunday participants are encouraged to attend the community forum on "Issues of the 90s," being hosted by Valley Beth Shalom Response, beginning at 9:00 am. If you are interested in attending Sunday's forum, please call VBS at (818) 788-6000.

HOUSING

Call the Ramada Hotel, Beverly Hills, at (310) 553-6561, and mention the Western Regional Conference to get a discounted rate. Home hospitality will also be available.

LOCATIONS

Friday - The Ramada Hotel Beverly Hills, 1150 S. Beverly Dr., L.A. 90035

Saturday - Congregation Beth Chayim Chadashim, 6000 W. Pico Blvd., L.A. 90035

Sunday - Valley Beth Shalom, 15739 Ventura Blvd., Encino 91436

FOOD

Friday night dinner and Saturday luncheon are included in the Conference registration price. Kosher and vegetarian meals will be available on request.

REGISTRATION

All attempts have been made to keep the conference financially accessible. Please consider adding a donation to your registration fee to provide assistance to those with limited income. If you are in need of financial assistance, please attach a letter along with your completed registration form explaining your needs. This information will be kept in confidence. Requests must be received by Sept. 1, 1994. You will be contacted as soon as availability of funds is known.

Please address all correspondence, including registration materials, to:

Western Regional Conference phone (213) 656-6093

c/o Congregation Kol Ami fax (213) 656-6149

8400 Sunset Blvd. Suite 2A

West Hollywood, CA 90069

Housing: _____ Requesting home hospitality; how many? _____

_____ Offering home hospitality; how many? _____

Circle as many as apply: Shomer Shabbat Kosher Smoker Other information _____

Registration Fee

(Includes dinner, luncheon, printed materials and World Congress fee)

\$_____ Registration fee (\$55 until Sept. 1, 1994; \$65 after; \$45 under 13 and over 65)

\$_____ Friday only (\$37 until Sept. 1, 1994; \$42 after)

Dinner choices: _____ Chicken _____ Fish _____ Vegetarian _____ Kosher

\$_____ Saturday only (\$25 until Sept. 1, 1994; \$29 after)

\$_____ Donation to scholarship fund

\$_____ Become a Friend of the World Congress (\$18 minimum); receive the World

Congress Digest for one year; support the international activities of the World Congress.

\$_____ TOTAL ENCLOSED (Make check or money order in US dollars payable to 5th Western Conference.)

We'd like to ask a pint-sized favor



Congregation Sha'ar Zahav High Holiday Blood Drive

~Co-sponsored by the Women's Chavurah and the Brotherhood~

Saturday, September 10, 1994

10:00 am - 2:00 pm

at Irwin Memorial Blood Center

270 Masonic Ave. (corner of Turk St.) - parking available

To make an appointment, please call 749-6643. For any
questions, please call Stephan Howard at 567-2886
or Donna Rabinowitz at 864-5432

If for some reason you are unable to donate blood, please consider helping by providing home cooked goodies, being there to greet donors, holding hands during donations, serving refreshments, and visiting with those who gave blood.



Irwin Memorial Blood Centers

Donation Eligibility Guidelines

GENERAL REQUIREMENTS

AGE: 17 (16-year olds can donate with written permission of parent or guardian and physician approval).

WEIGHT: At least 110 pounds

DIET: A well-balanced meal is recommended within four hours of donation.

HEALTH: General good health

IDENTIFICATION: Valid identification such as a driver's license, DMV identification card, passport, social security number, etc.

DO NOT DONATE IF ANY OF THE FOLLOWING APPLIES TO YOU:

You are a man who has had sex with another man one or more times since 1977.

You are a past or present intravenous drug abuser.

You are a man or woman who has received money or drugs for engaging in sex since 1977.

You are a person with hemophilia who has received clotting factor concentrates.

You have been a sexual partner of any of the above, within the past 12 months.

DO NOT DONATE IF THE FOLLOWING CONDITIONS APPLY TO YOU:

AIDS: You are a person with clinical or laboratory evidence of AIDS infection.

CANCER: Any type except for cured cancer of the skin or cervix.

HEART DISEASE: Heart failure or coronary artery disease such as angina pectoris or a heart attack (myocardial infarction).

HEPATITIS: A history of the disease after the age of 10, or a positive lab test for the virus.

ORGAN FAILURE: Kidney, lung or liver failure.

RECREATIONAL DRUG USE (by injection): Having injected yourself with drugs not prescribed by a physician.

YOU MUST WAIT BEFORE DONATION IF YOU HAVE ANY OF THESE CONDITIONS:

CONDITION:

Allergy	No wait unless suffering from an allergy "attack"
Abortion/Miscarriage	6 week wait if pregnancy terminated in 3rd trimester, otherwise no wait
Acupuncture: Depends on type of sterilization technique used	
Alcohol Consumption	No wait unless intoxicated
Anemia (past diagnosis)	No wait if corrected
Blood donation, Apheresis	48 hours
Blood donation, Whole	Every 8 weeks
Blood or Plasma Transfusion	12 months
Cough, Cold, Sore Throat	Until well; no symptoms
Diabetes	No wait if medically controlled
Ear & Body Piercing	See Acupuncture
Electrolysis	See Acupuncture
Gonorrhea	12 months
Hepatitis Contact	Depends on type
Herpes	No wait if not in active stage
High Blood Pressure	No wait if medically controlled
Malaria	3 years, symptom free
- immigration from malarial area	3 years
- travel to malarial area:	
with use of anti-malarial medicine	3 years
without use of anti-malarial medicine	6 months
Non-specific Urethritis (NSU)	Until cured
Oral Surgery & Tooth Extraction	72 hours
Pregnancy	6 week wait after delivery
Recent Surgery	When released from M.D.'s care
Syphilis	12 months
Tattoo	12 months

IMMUNIZATIONS/VACCINES (SHOTS):

Rubeola (measles), Yellow Fever,	
Mumps, & Oral Polio	2 weeks
Rubella (German measles)	4 weeks
Hepatitis B Vaccine	No wait
TB Skin Test	48 hours
Tetanus, Diphtheria, Typhoid and Cholera	No wait

MEDICATIONS:

Accutane	1 month
Allergy Medications	No wait
Antibuse	72 hours
Antibiotics	3 days depending on indication
Flagyl	3 days
High Blood Pressure Medicine	No wait
Oral Contraceptives	No wait
Recreational Drugs (without injection)	No wait
Tegison (for psoriasis)	Permanently deferred
Tetracycline for acne	No wait
Vitamins	No wait